721 Excitement and enthusiasm decline, and the group returns home.
But some are pushed until realized, [95] and can be very murderous.
726 The Nambikwara usually attack at dawn and extend their ambush by
dispersing throughout the bush. The signal for attack is given from
[53* 203] place to place, thanks to the whistle which the Indians carry hanging
from their necks. This little whistle, composed of two bamboo tubes
[136] tied with cotton thread reproduces the cry of the cricket approximately,
and doubtless for that reason has the same name (kalĩdir) as this insect.

MAGIC, RITES AND RELIGIOUS BELIEFS

278 Some beliefs of a magical and religious character also play
[176] their role in social life. The most important is the notion of
nande (hi). To analyse it, we should first say a few words con-
cerning poisons. The Nambikwara are very expert poisoners. They
make curare for their arrows, or at least for some of them, pre-
[415] served in little earthen pots. (1) Without enlarging here upon the

1. The study of the Nambikwara curare was made, on the occasion of our expedition, by our friend and companion Dr. J. A. Vellard. Cf. Vellard, "A preparação do curare pelos Nambikwaras," Revista do Archivo Municipal de São Paulo, LIX, 1939, p. 5-16; "Communication à l'Académie de Médicine de Paris," id. LVIII, 1931, p. 117-118.

manufacture of the curare, it must be noted that this preparation, although reserved for chiefs and sorcerers, is not surrounded by any ritual and does not give rise to any magical operation. The Indians make the curare publicly, applying recipes and taking precautions which are either essential to the effectiveness of the product or which constitute simple prejudices, but all of which have a positive character. Their attitude towards this poison thus may be considered as scientific. Along with curare, the Nambikwara know other poisons likewise of vegetable origin, and which take the form of powders
[415] contained in small tubes. These are made of quills, feathers, or stalks of bamboo or other wood, cleaned out and corked at both ends with a piece of vegetable pith or cotton, and at times decorated with red dots and lines made with urucu paste. (2) These tubes are

2. Cf. Rondonia. Roquette Pinto collected examples of these tubes and reproduced one of them (Rondonia,

653 and she opened the rat and threw the viscera and
282 the rat on the coals. Within 15 minutes that rat was eaten, entrails and all, while Kaure and I looked on in a state of horrified fascination.
[642] Children thus begin by eating broiled meat and fish; pieces of sour, gritty manioc cake are given to them at a more advanced age.

PUBERTY

811 When a boy reaches the age of 14 or 15 he has
[304] his upper lip and the septum of his nose pierced with a sharpened fibula of a monkey ("macaco-preto"). One man holds the boy's arms, another his head, while an older male relative performs the piercing. Small plugs of bamboo are then placed in the holes. The following night the shaman leads the band in singing and dancing. Food is prepared in large quantities and offerings are made to the ghosts who are believed to be present
[553] at the ceremony. The boy is now given a name which he will keep throughout his life. If the boy's father is dead he will use his father's name. If the father is alive he will use the name of some dead member in his grandfather's generation. In this way names are passed from one generation to another. An important part of the boy's puberty ceremony is the ritual beating administered by the old men of the band. He is now permitted to take part in the singing and can be present when the sacred flutes are played in the flute hut. Although this creates an attitude of obedience to the older men, he still continues to be abusive toward the women of the band. His unmarried female cross cousins now begin to notice him and openly show their desire to go hunting with him.

The puberty ceremony for girls is much more elaborate. After a girl has her first menses her father builds a small hut in the center of the camp, in which the girl is secluded. She must remain in this hut day and night and is attended by her
[202] female relatives. The chief then calls all members of the band together, even sending messengers to distant hunting parties. When the band is united the chief organizes a hunt in which all the men take part, and they must remain away from the
[251] camp until the moon is full. While on the hunt they accumulate a great quantity of smoked meat. When the moon is full, the men send a messenger to the camp to whom the women give some of the

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